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CHURCH OF JESUS CHRIST

OF

LATTER-DAY SAINTS.

ITS PRIESTHOOD, ORGANIZATION, DOCTRINES,
ORDINANCES AND HISTORY.

BY ELDER JOHN JAQUES.

SALT LAKE CITY, UTAH:

DESERET NEWS COMPANY, PRINTERS AND PUBLISHERS.

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THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

CHAPTER I.

PRIESTHOOD.

In the Church of Jesus Christ of Latter-day Saints there are two Priesthoods—the Melchisedek, and the Aaronic, the latter including the Levitical.

The Melchisedek is the higher Priesthood, comprising apostles, patriarchs, high priests, seventies, and elders, and holds the right of presidency, with the authority to administer in all or any of the offices, ordinances, and affairs of the Church. “The power and authority of the higher or Melchisedek Priesthood is to hold the keys of all the spiritual blessings of the Church, to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the First-born, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.”

An apostle has the right to administer in the various offices of the Church, especially in spiritual things. So also, according to their respective callings, have a patriarch, a high priest, a seventy, and an elder. But the special office of a patriarch is to give patriarchal blessings, and the particular calling of a seventy is to travel and preach the Gospel and to be an especial witness in all the world, building up the Church and regulating the affairs of the same in all nations, under the direction of the higher authorities of the Church.

All officers superior to elders are frequently termed elders. The duties of an elder are thus defined: "An apostle is an elder, and it is his calling to baptize; and to ordain other elders, priests, teachers, and deacons; and to administer bread and wine, the emblems of the flesh and blood of Christ; and to confirm those who are baptized into the Church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the Church; and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost; and to take the lead of all meetings. The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."

The Aaronic, with the Levitical, Priesthood is a subordinate priesthood. It is called the lesser Priesthood because it is an appendage to the Melchisedek or higher Priesthood, and acts under its direction and supervision.

The Aaronic Priesthood comprises bishops, priests, teachers, and deacons, and has power to administer in certain ordinances and in the temporal affairs of the Church. "The power and authority of the lesser or Aaronic Priesthood is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the Gospel—the baptism of repentance for the remission of sins;" also to sit as a common judge in Israel.

The bishopric is the presidency of the Aaronic Priesthood, and holds the keys or authority of the same. "The office of a bishop is in administering all temporal things." First-born sons, literal descendants of Aaron, have a legal right to the bishopric. No other man has a legal right to the presidency of this Priesthood, and a first-born descendant of Aaron must be designated by the First Presidency of the Melchisedek Priesthood, "and found worthy, and anointed, and ordained under the hands of this presidency," before he is legally authorized to officiate in the Priesthood. "But as a high priest of the Melchisedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power under the hands of the First Presidency of the Melchisedek Priesthood."

A bishop who is a first-born descendant of Aaron can sit as a common judge in the Church without counselors, except when a president of the High Priesthood is tried. But a bishop from the High Priesthood must not sit as a judge without his two

counselors. In both cases the jurisdiction of bishops is original, but not exclusive.

Over all the other bishops in the Church there is a presiding bishop, with two counselors. Edward Hunter is the present presiding bishop, and Leonard W. Hardy and Robert T. Burton are his counselors.

The duties of a priest are "to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties; and he may ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present; but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder, if occasion requires."

The duties of a teacher are "to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the elder or priest."

The duties of a deacon are to assist the teacher in his duties in the Church, if occasion requires. But deacons have more especially to do with temporalities and are expected to see that the meeting houses are in comfortable condition for the use of the officers

and members of the Church in their various meetings. It is also the duty of the deacons, under the direction of the bishops, to look after the welfare of the poor, and endeavor to supply their necessities.

Teachers and deacons are "appointed to watch over the Church, to be standing ministers unto the Church." "But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands. They are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."

No man can hold any office in the Priesthood, in either kind, unless by authoritative call and ordination, or by special appointment of God.

As a general rule, though with some limitations, an officer in the Priesthood has power to ordain men to the same office that he holds, when the candidates are properly called and vouched for.

CHAPTER II.

ORGANIZATION.

The First Presidency of the Church, also known as the First Presidency of the High Priesthood, consists of a president and two counselors. John Taylor is the present president, and George Q. Cannon and Joseph F. Smith are his two counselors. It is the duty of the First Presidency to preside over the affairs of the Church, and they can officiate in any or all of its offices. "Of the Melchisedek Priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a quorum of the presidency of the Church." "The duty of the President of the office of the High Priesthood is to preside over the whole Church, and to be like unto Moses." "Yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the Church."

The Twelve Apostles are a traveling presiding high council, next in order of authority to the First Presidency. On the death of the President of the Church, the presiding authority falls on the next council in precedence, which is the council of the Twelve Apostles, and continues with that council until another First Presidency is installed. The presidency

of the council of the Twelve Apostles is decided by seniority or ordination. The duties of the Twelve Apostles are to preach the Gospel and build up the Church and regulate the affairs of the same in all nations, under the direction of the First Presidency. It is the privilege and duty of the council of the Twelve Apostles, when sent out, to open the Gospel door to the various nations of the earth, and, when they need assistance, it is their duty to call preferentially on the Seventies to fill the calls for preaching and administering the Gospel.

The Seventies are organized into various councils of seventy, commonly termed quorums. Each council of seventy has seven presidents, chosen out of the seventy, one of the seven presiding over the others and over the whole seventy. The seven presidents of the first council of seventies also preside over all the councils of seventies. There are now seventy-six councils of seventies, seventy members in each council when it is full.

In each Stake of Zion the High Priests assemble in council at stated times, perhaps once a month, for counsel and instruction in their duties, with a president and two counselors presiding over them.

Elders are organized in councils of ninety-six, each council with a president and two counselors.

Priests are organized in councils of forty-eight, each with a president and two counselors. This president must be a bishop.

Teachers are organized in councils of twenty-four, each with a president and two counselors.

Deacons are organized in councils of twelve, each with a president and two counselors.

At the gathering places of the Latter-day Saints the branches of the Church are organized into Stakes of Zion. In Utah these stakes are generally, but not necessarily, co-extensive with counties. Each stake has a president, with his two counselors, and has also a high council, consisting of twelve high priests. The president of a stake, with his two counselors, presides over the high council of that stake. The jurisdiction of the high council of a stake is appellate in most cases, but original in some. The decisions of a high council are usually, but not invariably, final. On an appeal from the decision of a high council, a hearing and decision can be had from a general assembly of the various councils of the Priesthood, which is the end of controversy in the Church, but such appeals are very rarely taken.

The jurisdiction of all councils in the Church is ecclesiastical, extending to fellowship and standing only, the extreme judgment in all cases being excommunication.

Each stake is divided into an irregular number of wards, over each of which a bishop, with his two counselors, presides.

Each ward has its own meeting house, as a rule.

Each stake has also its own meeting house generally, for the holding of conferences and other meetings. In Utah and adjacent territories there are twenty-two stakes, comprising about two hundred and eighty bishops' wards. Salt Lake City is divided into twenty-one wards, the usual size of each of

which is a square of nine ten acre blocks, though most of the wards in the outskirts are considerably larger.

Each stake as a rule holds a quarterly conference, usually continuing two days.

The Church holds two general conferences yearly. They are held almost invariably in April and October, commencing on the sixth day of each of those months, and generally lasting three or four days. Occasionally special general conferences are held.

CHAPTER III.

DOCTRINES.

The Latter-day Saints believe in the Bible as an inspired record of the dealings of God with men in the eastern hemisphere, and consequently believe in the creation or organization of the heavens and the earth by the word of God.

They believe that God placed Adam and Eve in the Garden of Eden, and that they were cast out therefrom for transgression, thereby bringing suffering and death into the world, including banishment from the presence of God.

That Jesus Christ was the Son of God, and that by his death he made atonement for the sins of Adam and of the whole world, so that men, by individual acceptance of the terms, can have their own sins forgiven or remitted and be reconciled to God.

That in order to obtain this forgiveness or remission and reconciliation, men must have faith in God and in Jesus Christ, repent of and forsake their sins, be baptized for the remission of them, have hands laid upon them by authorized ministers for the reception of the Holy Ghost, and live a pure life, keeping the commandments of God and walking in holiness before him.

That members of the Church should partake of the sacrament of the Lord's Supper, at stated times, and assemble frequently to worship God and to be instructed in regard to their duties and privileges.

That it is the duty of the members of the Church to pay first a tenth part of their property, and afterward a tenth of their increase or income for the advancement of the work of God.

That revelations from God and miraculous manifestations of his power were not confined to the apostolic and earlier ages, nor to the eastern hemisphere, but may be enjoyed in this age or in any dispensation or country.

That the Book of Mormon and the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints are revelations from God, the former being an inspired record of his dealings with the ancient inhabitants of this continent, and the latter consisting of revelations from him in this dispensation.

That he gave revelations to Joseph Smith and inspired him to translate the Book of Mormon and to organize the Church of Christ anew upon the earth in our day.

That this is the dispensation of the fulness of

times, in which all things will be gathered together in one, both which are in heaven and which are on the earth.

That the Gospel must be preached in all the world for a witness, and then the end shall come.

That those who believe in the Gospel and receive the testimony of the servants of God should gather themselves together as one people upon this continent, to build up communities, cities, and temples to the name of the Lord, and to establish Zion, that they may escape the judgments which God is about to send upon the wicked, and be prepared for the coming of Jesus Christ to take upon him his power and reign on the earth as King of kings and Lord of lords.

That men and women should not indulge in the lusts of the flesh, and thereby corrupt, debase and destroy themselves and others.

That marriage, whether monogamic or polygamic, is honorable in all, and the bed undefiled, when such marriage is contracted and carried out in accordance with the law of God.

That the ten commandments are as binding now as when delivered to Moses on Mount Sinai, and that the two supreme commandments, into which Jesus Christ resolved the ten, are, with the ten, as binding now as when he was upon the earth in the flesh; which two commandments are as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thy-

self. On these two commandments hang all the law and the prophets.”

That every man is free to accept or reject the Gospel, but that he cannot receive remission of sins, nor be reconciled to God, nor enjoy eternal life in his presence, on any other terms than obedience to the Gospel.

That men will be rewarded or punished according to their works, whether good or evil.

That the dead, who did not obey the Gospel in this life, can hear and accept of it in the spirit world, their mortal relatives or friends attending to the ordinances of the Gospel in their behalf.

That all mankind will be resurrected from the dead and will come forth to judgment and receive either reward or punishment, which will be various in degree, according to capacity, merit, and demerit.

That the earth glorified will be the dwelling place of resurrected, glorified, and immortal beings, who will have previously passed their mortal probation thereon, and that they will dwell upon it forever in the light and knowledge and glory of God.

CHAPTER IV.

ORDINANCES.

There are certain ordinances connected with the Gospel, most of which are essential to complete salvation, and all are desirable to be observed under proper circumstances.

The first ordinance is the baptism of water for the remission of sins. "Baptism is to be administered in the following manner unto all those who repent: The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name, 'Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' Then shall he immerse him or her in the water, and come forth again out of the water."

Baptism is analogous to the door of the Church. No person can become a member without baptism, and no person is eligible for baptism without repentance of sins committed. Consequently the candidate must have arrived at the years of accountability, and be capable of repentance. "All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his Church."

Children are eligible for baptism on attaining the age of eight years, previous to which age they are not considered accountable before God for their transgressions.

No person who has been excommunicated from

the Church can be re-admitted without repentance and baptism as at the first.

Baptism for the dead is administered in a similar manner to baptism for the living, a living person acting as proxy for the dead person on whose account the baptism is administered.

After baptism the candidates are confirmed members of the Church by the laying on of hands, that they may receive the Holy Ghost.

The duty of "every member of the Church of Christ having children, is to bring them unto the elders, before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name."

The laying on of hands is an ordinance also in the giving of patriarchal or other blessings to members of the Church, in ordination to office in the Priesthood, in setting persons apart to particular duties or callings or missions, and in administering to the sick in connection with anointing with consecrated oil and the prayer of faith.

In regard to the ordinance or sacrament of the Lord's Supper, the members of the Church are required to meet together often to partake of the bread and wine (or water, when pure home-made grape wine cannot be had) in remembrance of the Lord Jesus. An elder or a priest can administer it. Usually the elder or the priest officiating breaks the bread into small pieces, kneels with the members of the Church assembled, and calls upon God, the Father, in solemn prayer, saying, "O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to

bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to takè upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen."

After the members have partaken of the bread, the person officiating takes the cup and engages in prayer, saying, "O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine [or water] to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen."

There is also the ordinance of marriage.

No person has authority to preach the Gospel, or administer in any ordinance thereof, unless he holds the Priesthood, and then only in such ordinances as the particular office to which he has been ordained empowers him, and often only by special calling and appointment.

CHAPTER V.

HISTORY.

In the spring of 1820, God the Father and his Son Jesus Christ appeared in vision to Joseph Smith, at Manchester, Ontario County, New York, while he was praying for wisdom. During several years following he enjoyed the ministration of angels, and received from them much instruction in the things of God.

On the 22d of September, 1827, an angel of the Lord delivered into his hands the metal plates which contained the ancient record known as the Book of Mormon, engraved in reformed Egyptian characters, and hid in the earth by divine direction about fourteen hundred years ago. In 1829 the plates were shown by an angel to three witnesses. Afterward eight witnesses saw them, and handled some of them. The testimony of these eleven witnesses is published with the Book of Mormon. With the plates was found a Urim and Thummim, consisting of two transparent stones set in the rim of a bow fastened to a breastplate, by means of which Joseph Smith translated the record into English by the gift and power of God.

On the 15th of May, 1829, John the Baptist appeared to Joseph Smith and Oliver Cowdery, laid his hands upon them, and ordained them to the Aaronic Priesthood, in the following words: "Upon you, my

fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer an offering unto the Lord in righteousness."

The same year the ancient apostles, Peter, James, and John, appeared to them and ordained them to the apostleship of the Melchisedek Priesthood.

On the 6th of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized, with six members, at Fayette, Seneca County, New York, by Joseph Smith, then twenty-four years old, who was instructed and empowered to that purpose by revelation from God. The Book of Mormon was printed at Palmyra, New York, and published the same year.

The Church rapidly increased in numbers and many located at Kirtland, Ohio.

In 1831 a settlement was made at Independence, Jackson County, Missouri, and in a few years in several other counties in that state.

On February 14, 1835, the first council of the Twelve Apostles was chosen. On the 28th of the same month the first council of Seventies was selected.

After being mobocratically driven from county to county, the Latter-day Saints were finally expelled from Missouri in 1838.

Many of them soon after found a refuge at Commerce (afterward named Nauvoo) and vicinity, in Illinois, which speedily became a comparatively large and prosperous city. But persecution of the Latter-

day Saints was shortly recommenced, and on the 27th of June, 1844, while under the express pledge of Thos. Ford, Governor of the State, for their safe keeping, Joseph Smith and his brother Hyrum were shot and killed, and John Taylor was severely wounded, at Carthage, by a mob with faces blackened. At the time of his death Joseph Smith was President of the Church, and Hyrum Smith was Patriarch.

On the death of Joseph Smith, the council of the Twelve Apostles, with Brigham Young as their president, became the presiding council in the Church.

In consequence of continued mobocratic outrages and threats, the Church determined to leave Nauvoo and go west to some far distant place where they hoped to be permitted to live in peace. Brigham Young and one thousand families left Nauvoo in February and the early spring of 1846, arriving at Council Bluffs, Iowa, in July of that year, where the Mormon Battalion of five hundred men was called for by the Federal Government, and raised to aid in the war against Mexico.

In September following, the Latter-day Saints remaining in Nauvoo, including the aged, infirm, poor, and sick, were attacked by an armed mob, despoiled of most of their property, driven across the river, and otherwise outrageously and inhumanly abused.

In the spring of 1847, Brigham Young and a company of one hundred and forty-three pioneers started to cross the great plains and the Rocky Mountains. They arrived in Salt Lake Valley July 24th, of the same year, and immediately founded Great

Salt Lake City, now Salt Lake City, subsequently making other settlements and building cities all over the Territory of Utah and extending into the territories and states adjoining.

The pioneers were followed by seven hundred wagons in the fall of the same year, and by many emigrants of the Latter-day Saints every year since.

On the 27th of December, 1847, a First Presidency was accepted, consisting of Brigham Young, president, with Heber C. Kimball and Willard Richards, counselors.

In 1857, in consequence of false and malicious reports, President Buchanan sent an army to Utah to operate inimically to the inhabitants. But the army was unable to enter Salt Lake Valley that year.

In the spring of 1858, the people of Salt Lake City and the country adjacent left their homes, with the view of burning them, and traveled southward. But amicable arrangements were soon made, most of the people returned to their homes, and the army found itself with nothing to do, until the secession of the Southern States, when its commander and other officers took the side of the south, and the rank and file were sent to fight on the side of the north. The army came to Utah to despoil and destroy, but God overruled things and caused it to greatly aid the people, materially and financially, to build up and develop the territory, and they have prospered ever since, although some federal officials and other unprincipled characters have many times endeavored to oppress them and accomplish their overthrow.

On the 29th of August, 1877, Brigham Young

died, and the direction of the Church fell upon the council of the Twelve Apostles, with John Taylor presiding.

On the 10th of October, 1880, a First Presidency of the Church was accepted, consisting of John Taylor, president, and George Q. Cannon and Joseph F. Smith, his counselors.

On the 14th of March, 1882, incited by most abominable lies and slanders, Congress passed the unconstitutional and infamous Edmunds bill, destroying the liberties of the people of the territory and putting all registration and election and many appointive matters in the hands of an oligarchal commission or returning board, consisting of five irresponsible appointees of the President, at a cost to the country of much more annually than the appropriation for the territorial legislature biennially.

On the 19th of April of the same year, the House of Representatives refused to permit the legally elected delegate from Utah to take his seat, and declared the same vacant.

On the 5th of August following, in consequence of representations made by the three federal judges of the territory, Congress passed a law authorizing the Governor to appoint men to fill the vacancies resulting from the failure of the August election, which fell through because of the passage of the Edmunds bill. The actual vacancies under this law were very few, yet Governor Murray, with his characteristic unscrupulousness, resolved to wrest the law so as to make a fell swoop of nearly all the offices in the territory, and thus wrench them out of the hands of the people

and their lawfully elected officers and representatives, and give them into the hands of his own partisans, the bitter enemies of the people. Consequently, he arbitrarily interpreted the new law to vacate nearly all the offices of the twenty-four counties in the territory, said offices numbering between two and three hundred, besides some other local and some territorial offices, and proceeded, by and with the advice and consent of nobody, probably, but his own prejudiced and wicked self, to make appointments to fill these offices, thus despotically assuming to exercise a far greater stretch of power than is exercised by the President of the United States, and correspondingly despoiling the people of their constitutional, organic, lawful, and vested right to official representation.

This same Governor Murray, in direct violation and open defiance of the law, had previously refused to count eighteen thousand lawful votes for the people's candidate for delegate to Congress, in order that he might illegally give the certificate of election to one of his own partisans, who received less than fourteen hundred votes, and thus corruptly and ruthlessly deprive the eighteen thousand citizens of their right of suffrage. Congress refused to sanction this outrageous tampering with the ballot box, this wholesale spoliation, and rejected the bogus certificate. Yet the unprincipled Governor, who attempted this iniquitous tampering and spoliation and gave the certificate to the man who was not elected, but refused to give one to the man who was elected by an overwhelming majority, has been sustained in his partiality, presumption, and wickedness by no less than

three several presidents of these United States, and consequently the longsuffering people of the territory have had to endure the incubus of his unwelcome and pernicious presence and the aggravated infliction of his usurpative and demoralizing gubernatorial rule.

In the second full week in September of the same year, the five federal commissioners had a registration of voters throughout the territory, expunging from the old lists the names of all those who did not appear and be re-registered, and of others who did appear. Many Latter-day Saints, men and women of excellent character, peaceable, industrious, order-loving, and law-abiding citizens, some of them three or four score years old, and who had been accustomed to vote unchallenged from their youth up, were not allowed to be re-registered, though fully eligible under the law, and not liable to any legal punishment in any court in the country, because no crime of any kind could be lawfully charged against them. On the other hand, adulterers and libertines, well known and acknowledged to be such, married men who confessed to living with other women, and notorious public prostitutes were freely registered.

The same week a number of rabid anti-Mormons conspired to overthrow the right of women to be registered and to vote. Such an obnoxious character had Governor Murray obtained among the people, that he was almost universally believed to be one of the chief of the conspirators and instigators in this ungallant, unmanly, and ineffably mean spirited attempt to abolish woman suffrage in Utah. But the

judges in all the district courts in the territory decided that the woman suffrage law was valid.

During the last twenty years, about two thousand seven hundred missionaries, and previously, since the organization of the Church, probably about one thousand five hundred more, have been sent to the various nations to preach the Gospel, besides hundreds of native elders, traveling and preaching more locally, in the several missions thus established. Missionary elders went to Canada as early as 1833; England in 1837; Wales, Scotland, Isle of Man, Ireland, Australia and East Indies in 1840; Palestine in 1841, Elder Orson Hyde passing through the Netherlands, Bavaria, Austria, Turkey, and Egypt, on his way; Society Islands in 1844; the Channel Islands and France in 1849; Denmark, Sweden, Italy, Switzerland and the Sandwich Islands in 1850; Norway, Iceland, Germany and Chili in 1851; Malta, the Cape of Good Hope, Burmah and the Crimea in 1852; Gibraltar, Prussia, China, Ceylon and the West Indies in 1853; Siam and Turkey in 1854; Brazil in 1855; the Netherlands in 1861; Austria in 1864; Mexico in 1877.

Previous to the settling of the Church in Salt Lake Valley, about five thousand Latter-day Saints had emigrated from Europe to America, mostly to Nauvoo. Since that time the emigration of Latter-day Saints from Europe has amounted to nearly seventy thousand souls, making an average of about two thousand annually, nearly all coming to Utah.

The Book of Mormon was published in England in 1841; in Danish in 1851; in Welsh, French, German and Italian in 1852; in Hawaiian in 1855; in

Swedish in 1878. Several years ago it was translated into Hindostanee and into Dutch. In 1876 portions of it were published in Spanish, and the whole is now prepared for publication in that language. It is said that it was published in Russian in New York, in 1872, by a gentleman not in the Church.

The Book of Doctrine and Covenants of the Church, in addition to numerous editions in English, in America and England, was published in Welsh in 1851, Danish in 1852, and German in 1876. Many regular periodicals, advocating the doctrines of the Church, have been published in America, England, Wales, Denmark, Sweden, France, Germany, Switzerland, Australia and India. Hundreds of thousands, perhaps millions, of other books and tracts have been published by the elders in various languages in the different quarters of the globe.

The following temples to the Lord have been built by the Latter-day Saints :

Kirtland, Ohio, 80 by 60 feet ; corner stones laid July 23, 1833 ; dedicated March 27, 1836.

Nauvoo, Illinois, 128 by 88 feet ; corner stones laid April 6, 1841 ; dedicated October 5 and November 30, 1845, and February 8 and April 30 and May 1, 1846 ; burned by an incendiary November 19, 1848.

St. George, Washington County, Utah, 142 by 96 feet ; corner stones laid March 10, 1873 ; dedicated January 1 and April 6, 1877.

The following temples, all in Utah, are in process of erection :

Salt Lake City, 186 by 99 feet ; corner stones laid April 6, 1853.

Manti, Sanpete County, 172 by 95 feet, with an annexe to the north 85 by 40 feet; corner stones laid April 14, 1879.

Logan, Cache County, 171 by 95 feet, with an annexe to the north 88 by 36 feet; corner stones laid September 17, 1877.

The site for a temple was dedicated at Independence, Jackson County, Missouri, August 3, 1831.

The corner stones of a temple, 110 by 80 feet, were laid at Far West, Caldwell County, Missouri, July 4, 1838.

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TESTIMONY

OF WITNESSES TO THE BOOK OF MORMON.

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvellous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS,

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jun., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, Jun.,
JOHN WHITMER,

HIRAM PAGE,
JOSEPH SMITH, Sen.,
HYRUM SMITH,
SAMUEL H. SMITH.





